EXPLANATION OF

17

فروع الفقه

Ibn Al-Mibrad

Shaykh Ahmad Musā Jibrīl

May Allāh (سبحانه وتعالى) ease the affairs of the Shaykh, preserve him, love him, and safeguard him from all harm. May He (سبحانه وتعالى) keep him sincere, and continue to shower his life and da'wah with His blessings, and allow the Muslims to benefit from his da'wah until the Day of Judgement. May Allāh make all his efforts weigh heavy on his scales, and make it an immense Sadaqah Jāriyah for him, his parents, and his family. May Allāh facilitate the completion of this Sharh, and shower him with His aid always and forever.

SH_AHMAD_JIBRIL

SH_AHMAD_JIBRIL

T.ME/AHMAD_MUSA_JIBRIL

SHAYKH AHMAD MUSĀ JIBRĪL

SHAYKH AHMAD MUSĀ JIBRĪL

بسم الله الرحمان الرحيم

الحمد لله حمدا كثيرا كما أمر، وأشهد أن لا إله الا الله وحده لا شريك له إرغاما لمن جحد وكفر، وأشهد أن سيدنا ونبينا محمدً عبده ورسوله، صلى الله عليه وعلى أصحابه ما اتصلت عين بنظر، وسمعت أذن بخبر، أما بعد

Recap

The last two weeks we've been going over the Sunan of Wudhū', and the author started them off by saying والمستحب – the recommended acts of Wudhū' are:

1. غسل ما به من اذى – Washing off any filth.
2. والوضوء – Performing Wudhū'.
3. والغسل ثلاثا – Washing the hands or the body thrice.

And we took those three the week before the last.

Last week we began on الدلك, which is rubbing the body with the hand and water. We mentioned whether that was Wājib or not, and then we mentioned whether it's even Sunnah or not. And after that, the fifth Sunnah that we took of the Ghusl is التيامن, beginning the washing with the right side. And we took as proof for that, the

Hadīth that the Messenger (ﷺ) started with the right side of the head, specifically mentioning the right side of the head. Then, the second proof is Hadīth Umm 'Atiyyah رضي الله عنها when she was washing the daughter of the Messenger (ﷺ), Zaynab رضي الله عنها, the Messenger (ﷺ) ordered that Umm 'Atiyyah start with the right side. Then we mentioned as proof the third Hadīth, which is a general Hadīth on the preference of starting on the right side.

The sixth sunnah is التسمية, mentioning the name of Allah سبحانه وتعالى. We mentioned the dispute of the Ulamā' pertaining to this; some Ulamā' said it's Sunnah, some said it's not even Sunnah, and some said its Wājib. There's no direct, specific, authentic, explicit proof on this matter in Ghusl, other than the Athar that I mentioned of Ya'la ibn Umayyah, where he stated that 'Umar رضي الله عنه mentioned the name of Allah سبحانه وتعالى before pouring water over his head, when he was covering him with a curtain.

Sunnah #7 – التخليل الشعر

The seventh sunnah, which we'll start on today insha'Allah, is والتخليل الشعر, running the fingers through the hair to saturate the roots of the hair with water. Takhleel As-Sha'r.

I. There's several Ahādīth that establish this Sunnah. and that is the opinion of three of the four Ulamā' – Hanafiyyah, Shāfi'īyyah, and Hanābilah. And some statements from the Mālikiyyah infer that some of them adopt this opinion as

well. The second opinion is another opinion within the Mālikiyyah Madhhab, that it's Wājib, its obligatory.

- The proof establishing this is many of the Ahādīth that we went over several times. Hadīth Ā'ishah رضي الله عنها describing the Ghusl of RasūlAllah (ﷺ):

ثم يخلل بيده شعره

"The Messenger (ﷺ) ran his fingers through his hair," he rubbed his hair with his fingers, until he felt that the skin of the head has become wet. In a different wording of the narration of Hadīth Ā'ishah رضي الله عنها, Sahīh Bukhāri:

ثم يدخل أصابعه في الماء فيخلل بها أصول شعره

"He (ﷺ) would put his fingers in water and then he would move his fingers in the roots of his hair." In another narration by Ā'ishah رضي الله عنها, in Sahīh Muslim,

ثم يأخذ الماء فيدخل أصابعه في أصول الشعر

"He took some water, and he moved his fingers through the roots of his hair (ﷺ)."

Ibn Rajab, in Sharh Sahīh Al-Bukhāri, he mentioned how important of a Sunnah this is and how Ulamā' valued such details, details that are widely neglected today. He said, "As much as Ulamā' spoke or wrote pertaining to the

Sunan of Ghusl and elaborated on it, this is one mighty, great Sunnah of Ghusl that many of them were mindless of. He said, and he's possibly talking about his time, that he found, "the only two who clearly mentioned it is in Al-Muhadhab from the Shāfi'īyyah and in Al-Mughni from the Hanābilah."

In Ghusl from menstruation, the same Sunnah applies, in fact it's stressed by the Messenger (ﷺ), because Hadīth Asmā', the Messenger (ﷺ) told her to pour water over her head and rub vigorously so that the water reaches the roots of her hair.

ثم تصب على رأسها فتدلكه دلكا شديدا حَّت تبلغ شؤون رأسها

Mālikiyyah, we said, have two opinions on this. One is to consider Takhleel of the Sha'r Wājib. The second opinion is with the rest of the Ulamā', that it's only Sunnah. Their specific statement on it being a Sunnah is that one doesn't have to do the Takhleel of the hair, and that's why I said it's *possibly* an opinion of theirs. That statement could mean two things. If they mean one doesn't have to do it as a Wājib, but rather as a Sunnah – possibly responding to others within their Madhhab who adopt the opinion that its Wājib – then that's correct and accurate and that's the opinion of the Jumhoor (the majority of the Ulamā'). But if they mean by that statement that one doesn't have to do the Takhleel of the hair at all, then the many Ahādīth that we just mentioned establish that the Messenger (ﷺ) did it, and that's more than sufficient to respond and show that it is actually a Sunnah. What's the proof to support Jumhoor (the

majority) that it's Sunnah? The previous Ahādīth that I just mentioned, that the Messenger (ﷺ) did the Takhleel of the Sha'r.

- What's the proofs to counter one of the opinions within the Māliki Madhhab alleging it's Wājib? Number one, There's Ahādīth that mention the description of the Wudhū' of RasūlAllāh (ﷺ), without mentioning the Takhleel of the Sha'r and that's sufficient to show its not Wājib. Most of the proofs we mentioned last week pertaining to Dalk not being Wājib in Ghusl, and most of the similar proofs we took the week before last to counter the Dhāhiriyyah in their claim that Wudhū' is Wājib before Ghusl, those same proofs are proofs we can use now to show that Takhleel of the Sha'r is not Wājib. What Ahādīth are those? Refreshing your memory, like Hadīth Jābir رضي الله عنه, describing the Wudhū' of RasūlAllāh (ﷺ):

كان النبي صلى الله عليه وسلم يأخذ ثلاثة أكف ويفيضها على رأسه ثم يفيض على سائر جسده

Jābir ibn 'Abdillāh رضي الله عنه said that "The Messenger (ﷺ) used to take three handfuls of water, then he would pour those handfuls over his head, and then pour more water over his body." That Hadīth has no mention of Takhleel of the Sha'r, which we're talking about right now. Just like we said in the past weeks that there is no mention of Wudhū' in it, and there is no mention of Dalk in it. So that means that Takhleel and Dalk and Wudhū' are not Wājib. In Bukhāri, in the long Hadīth that I mentioned, that there was a man who was Junub, and then

there was no water, then they found water, then the Messenger (ﷺ) gave him a pot of water and he said to that man, "Pour this over your body."

اذهب فأفرغه عليك

He said to him, "Take this water and pour it over yourself." That's all he had to do. He didn't mention Wudhū', he didn't mention Takhleel, and he didn't mention Dalk. And likewise, Hadīth Umm Salamah, that we took,

إنما يكفيك أن تحثي على رأسك ثلاث حثيات، ثم تفيضين عليك الماء فتطهرين

"It's enough for you to throw three handfuls of water over your head and then pour water over your entire self and you'll be purified." The verse فاطهروا, they said it's broad and didn't specifically say that one must do Wudhū', Dalk, or Takhleel. I only mentioned Dalk and Wudhū', not because it's the topic of today as it pertains to Ghusl, but just to show you how the Ulamā' use the proofs.

II. The next issue is, what's the Sunnah and how Takhleel is actually performed? An-Nawawi رحمه الله تعالى said it's done with ten fingers, not just five. Meaning, not just with one hand. Ibn Daqeeq Al-'Īd and As-Nasā'ī said its to run the fingers through the hair, and Ibn Daqeeq Al-'Īd said taking the water *with* the fingers, due to a narration that's by the authority of Ā'ishah رضي الله عنها, in Sahīh Muslim,

ثم يأخذ الماء فيدخل أصابعه في أصول الشعر

"The Messenger (ﷺ) took water and put his fingers through the roots of the hair." They said that's clear and it's a response for one who says only putting wet fingers alone. Meaning, the Sunnah is to take water with the fingers and rub the fingers to the roots of the hair, not just with the wet fingers.

So to keep the train of thoughts going, the first issue we took so far is whether Takhleel is Sunnah or Wājib. The second one is how Takhleel of the Sha'r is performed.

III. Now the next issue, is it done three times or once?

- The first opinion is that washing the head is three times, and that's the opinion of all four of the Imāms, with the Mālikiyyah having two opinions on this matter. The proof for the three times is the Hadīth in Bukhāri by Ā'ishah رضي الله عنها that the Messenger (ﷺ) would pour water thrice.

أفاض عليه الماء ثلاث مرات

"He would pour water three times." Another narration in Sahīh Al-Bukhāri, on the authority of Ā'ishah,

ثم يصب على رأسه ثلاث غرف بيديه

"Then he (ﷺ) would pour three handfuls of water over his head." In Sahīh Muslim, in a Hadīth where the Sahabah were contending the issue of bathing among each other and the Messenger (ﷺ) was listening, one of them or some of

them said, "We wash our heads like this." They gave a certain way that they did. The Messenger (ﷺ) said,

أما أنا فأني أفيض على رأسي ثلاث أكف

"As for me," the Messenger (ﷺ) said, "the way I do it, I pour three handfuls of water over my head." In Sahīh Al-Bukhāri in another narration,

" أما أنا فأفيض على رأسي ثلاثا." وأشار بيديه كلتيهما

He said, "As for me, I pour water three times over my head" and he pointed with both of his hands. This narration is clear that he used both hands and each time he poured, he poured it over his head. Sahīh Al-Bukhāri, Hadīth Jābir, that

كان النبي صلى الله عليه وسلم يأخذ ثلاثة أكف ويفيضها على رأسه

"The Messenger took three handfuls and poured it over his head."

- The second opinion is the second opinion of the Mālikiyyah, and among them who adopted it is Al-Qadhi 'Iyadh, Al-Qurtubi, and Imām Malik himself in the Mudawwanah. They said there is no certain number pertaining to washing the head. Once the head is fully wet and it reaches the root of the hair completely, that's all that's required. There's no certain, specific number required. What about all those Ahādīth? They said yes, those Ahādīth are in Bukhāri and they're in Muslim, and he poured over himself three times, as some of them apparently

state. But there's no way you can prove that every time he poured over his head, he encompassed the entire head. Ibn Rajab and Al-Qurtubi disputed among each other pertaining to the three pourings. They disputed among each other if each pouring encompassed the entire head, which is what Ibn Rajab adopted and that would make it seem like he washed his head three times, or if each time he poured over his head, it was to cover a portion of the head, and that's what Al-Qurtubi adopted. So, one pouring on the right and one on the left and one over possibly the center of the head. In Al-Muntaqa' Lil-Bāji and Al-Insāf Lil-Mardāwi, they said those Ahādīth can accept both interpretations and understandings. It's possible to indicate from those Ahādīth that he encompassed the entire head three times, so that would be three washes. Or they said, from those meanings of the Hadīth, it's possible that each one of the three washings was merely completing what he missed out, because the water may have not been sufficient from the first pouring. Meaning, each pouring may have covered a certain part of the head. What he's saying, or what they're saying, is basically that the Hadīth encompassed both interpretations. What may make or give washing the head once slightly additional weight is the fact that it coincides with the rest of the Ghusl rituals. They're all one — of course, apart from the hands, which are before the Ghusl. Why would the head be an exception?

IV. The fourth Mas'alah under the Takhleel of the Sha'r is if a man or a woman have a ponytail or braids. Must they undo the ponytail or braids? From my research, I believe I can summarize the opinions into 4 opinions.

- The first opinion is the opinion of the three Ulamā', Mālikiyyah, Shāfi'īyyah, and one of two opinions of the Hanābilah. And that is that a woman doesn't need to undo her braids for washing after Janābah or after menstruation, and a man with braids is just like that in his Ghusl.

- The second opinion is the Hanafiyyah, and it's the opinion selected by Ash-Shawkāni. They said a man must undo his braids but not a woman.

- The third opinion is the second opinion by the Hanābilah and Adh-Dhāhiriyyah, and some Mālikiyyah adopted it. Ibn Al-Qayyim adopted it, Al-Hasan Al-Basri and Tāwus adopted it. They said for a woman after menstruation, she needs to undo her hair. In other Ghusls, she doesn't need to, and they — like Ibn al Qayyim — took it from the Hadīth of Umm Salamah.

قلت يا رسول الله إني امرأة أشد ضفر رأسي فأنقضه لغسل الجنابة؟ قال لا

"I'm a woman who tightly plaited my hair on my head. Should I undo it for the Ghusl?" And she specified ghusl after sexual intercourse. The Messenger (ﷺ) said no. They said the question was clearly specific for Janābah, not purification from menstruation, so that indicates there is a difference between the two.

- The fourth opinion is attributed to An-Nakha'ī, and that is that a woman must unbraid her hair in any type of Ghusl.

Ar-Rājih

Out of all four opinions, the most accurate one is that both men and women don't need to undo the braids or the plaits so long as water reaches the scalp and in between the hair. Umm Salamah's Hadīth is very clear.

إني امرأة أشد ضفر رأسي فأنقضه لغسل الجنابة؟ قال لا

She said, "I'm a woman with tightly plaited hair. Do I need to undo it for the Ghusl after sexual intercourse?" And the Messenger said no. In Sahīh Muslim, another Hadīth by Ā'ishah, that she heard 'Abdullah ibn 'Amr

كان يأمر النساء إذا اغتسلن أن ينقضن رؤوسهن فقالت يا عجبا لابن عمرو هذا، يأمر النساء إذا اغتسلن أن ينقضن رؤوسهن أفلا يأمرهن أن يحلقن رؤوسهن لقد كنت أغتسل أنا ورسول الله صلى الله عليه وسلم من إناء واحد ولا أزيد على أن أفرغ على رأسي ثلاث إفراغات

Ā'ishah was informed that 'Abdullah ibn 'Amru was telling woman to undo the plaits on their hair. She said, "How strange is it for him to do that! He might as well go order them to shave their heads (the hair out of their heads) off. Me and the Messenger (ﷺ) used to take a bath from one vessel, and I did no more than pour three handfuls of water over my head." From this Hadīth, you get two important things. The first one is that a woman doesn't have to undo her hair.

Number two, that she doesn't need to undo it whether it's from the Ghusl of Janābah (after sexual intercourse), or whether it's after menstruation.

How do we understand this and get this? The Hadīth doesn't specifically mention the Ghusl of Janābah or menstruation, but it mentions general Ghusl. Ā'ishah رضي الله عنها, was countering a claim by 'Abdullah ibn 'Amru, that women must undo their plaits. Now had there been any difference pertaining to Ghusl of Janābah or Ghusl after menstruation, she would have mentioned it, this would be the opportunity to mention it. But she didn't. She would have said he is wrong in this but correct in this. In Sahīh Muslim, the Hadīth related by Ā'ishah where Asmā' asked the Messenger (ﷺ) pertaining to Ghusl from Haydh (menstruation), the Messenger said:

ثم تصب على رأسها فتدلكه دلكا شديدا حتى تبلغ شؤون رأسها

"The woman should pour water on her head and rub it vigorously until it reaches the roots of her hair." If it was a rule that she must undo her hair, the Messenger (ﷺ) would have informed us. If he went through the detail of mentioning دلكا شديدا (vigorously rubbing) and he mentioned the detail that it reaches the roots of the hair, حتى تبلغ شؤون رأسها — he mentioned those two extreme details, do you think he would leave out that she must also undo her hair? In Musannaf ibn Abi Shaybah, he related that Nafi' said in a narration that appears to be authentic, that the wives of Ibn 'Umar رضي الله عنهما and the mothers of his kids used to wash from Janābah and Haydh without undoing their braids, but they exaggerated

in getting them wet. They extensively went through the process of getting them wet. Another Hadīth is in At-Tabarāni, that the wives of the Messenger used to do Ghusl, and it specifically states that they did not unbraid their hair, but that Hadīth is weak and there is no need for it with all the other proofs that we mentioned.

Another one is Hadīth Ā'ishah, she said,

كنا نغتسل وعلينا الضماد، ونحن مع رسول الله صلى الله عليه وسلم محلات ومحرمات

We took a bath while having Dimād on our hair. Dimād is like an adhesive substance you put on hair. From what I read of its description, it appears to be something similar or close to gel. In 'Awn Al-Ma'bood he said that Ad-Dimād is the tight wrapping on the head, like a turban, or something that they used when someone had a wound, they would wrap it tightly around the wound. But he said in this Hadīth, it's referring to an adhesive that they used to put on the hair with perfume and it stays on, he said, because they didn't undo their braids.

One more issue that needs responding to under this Mas'alah, is the opinion that makes a distinction between a woman's Ghusl after menstruation and after other types of Ghusl. They say for Ghusl of Haydh, she must undo her hair, but not for other types of Ghusl. And they use the Hadīth in Sahīh Muslim, Ā'ishah رضي الله عنها said,

خرجنا مع رسول الله صلى الله عليه وسلم في حجة الوداع...فقدمت مكة وأنا حائض، لم أطف بالبيت ولا بين الصفا والمروة. فشكوت ذلك إلى رسول الله — صلى الله عليه وسلم —

Ā'ishah said, "On the year of Hajj of the Wadā', we went to Makkah and I had my Haydh. I didn't perform Tawāf around the Ka'bah nor did I run between the Safā and the Marwah. So I told the Messenger (ﷺ), I complained to the Messenger (ﷺ), and the Messenger (ﷺ) said:

انقضي رأسك ، وامتشطي ، وأهلي بالحج ودعي العمرة

'Undo your hair', he said, 'comb it, and do the Talbiyah for the Hajj.'" How do we respond to that? Ash-Shawkāni رحمه الله said that's specific for the Ihrām of the Hajj. The Ihram of the Hajj has a Sunnah Ghusl and it needs extra cleaning, so that's for that. He said that the fact that the Messenger (ﷺ) said, "Undo your hair and comb it," he combined undoing the braids with combing. No scholar considers combing Wājib, which shows undoing the hair that's mentioned along with it is not Wājib as well.

Ibn Rajab رحمه الله تعالى gave an even better response. He said, "There's no proof that a woman must undo her braids in that Hadīth, because the Ghusl the Messenger (ﷺ) told Ā'ishah رضي الله عنها about was a Ghusl of Ihrām. That wasn't even for purification from Haydh because she was in the ongoing status of Haydh.

Ongoing. Her menstrual cycle was ongoing. She wasn't in Ghusl purifying from it. Had her Haydh been over, and this Ghusl was purification from the Haydh, she would have done Tawāf around the Ka'bah and 'Umrah which isn't what's stated in the Hadīth." Meaning, what he's saying is, she took Ghusl for her Ihrām while on her Haydh, while it was ongoing. So, this Ghusl is not Ghusl from Haydh, it's while she was in the process of the Haydh. He was teaching her how to take a Ghusl for the Ihrām of the Hajj while her Haydh was still ongoing.

Another response is, the fact that he told Ā'ishah to undo her hair in Ihrām cannot be made to be a rule in every Ghusl of purification from Haydh. Why? Because it was only ordered in the Ghusl of Ihrām and Ghusl of Ihrām isn't Wājib. It's not a Wājib Ghusl like the Ghusl of Haydh. Ghusl for Ihrām is Sunnah while the Ghusl of Haydh is Wājib.

Another response is that Ā'ishah رضي الله عنها is the one who related the earlier Hadīth that we mentioned, the Hadīth of Asmā' where the Messenger (ﷺ) told Asma':

ثم تغسل رأسها وتدلكه حتى يبلغ الماء أصول شعرها

That's in Sunan Abū Dāwūd. Or Sahīh Muslim, it's worded is slightly different:

ثم تصب على رأسها فتدلكه دلكا شديدا حتى تبلغ شؤون رأسها

The Messenger (ﷺ) said, "Pour the water on the head and rub it vigorously until the water reaches the roots of the hair." The one who related that was Ā'ishah رضي الله عنها herself. There was no order in it to show that she must undo her hair, or anything pertaining to distinguishing between the Ghusl of Janābah and the Ghusl of the Haydh, just like her response to 'Abdullāh ibn 'Amru. Same thing.

So we don't lose our train of thoughts, all that is what? That's in response to the opinion that a woman needs to undo her hair in Ghusl of Haydh, using the Hadīth of Ā'ishah رضي الله عنها pertaining to Ihrām where the Messenger (ﷺ) specifically told her to undo her hair.

Another, second proof for the opinion that says a woman must undo her hair or braids for Ghusl of Haydh, they use a weak Hadīth in At-Tabarāni on the authority of Anas ibn Mālik رضي الله عنه that clearly states that a woman must under her hair for the Ghusl of the Haydh, but the problem with it is it's weak. Had it been authentic, it would have changed matters in this situation.

A third rationale is in Al-Mughni for Ibn Qudāmah. He said, "A woman should undo her hair so water can reach the scalp or root of the hair, because when its braided, it's difficult to reach the roots." The response to that is, the Wājib part is to wash the hair, to reach the scalp and the roots. And if that is achieved, that's all that needs to be done, whether the hair braided or not. What's requested is that the water reach the roots, so you can request that,

because the Messenger (ﷺ) requested that. But if it's done while the hair is in braids, you can't request it.

Finally, there's no authentic, clear proof on making a distinction between a man and a woman in this issue. No authentic, clear, explicit proof on that. The Rājih from the arguments and counterarguments and responses is very clear. It's what An-Nawawi رحمه الله تعالى summarized in a paragraph. He said, "If the water reaches the scalp, then a woman does not have to undo the braids. But if it doesn't (reach the scalp) because of them, or for some reason pertaining to them, she must undo them." He said, "As to the Hadīth of Umm Salamah ضي الله عنها, it's taken to mean a woman doesn't have to undo her braids if the water reaches the scalp or the roots of the hair." And he added a man is like a woman in that.

Sunnah #8 – وغسل قدميه في غير موضعه إذا لم يكن مبلطا

I'd like to finish the Sunan of the Wudhū' today, so we'll take the final one which is:

وغسل قدميه في غير موضعه إذا لم يكن مبلطا

That's the eighth one, the eighth and final one. "Washing the two feet in another place if it's not paved or tiled." وغسل قدميه في غير موضعه إذا لم يكن مبلطا. When I mentioned the Hadīth of Maymūnah رضي الله عنها, not last week but the week before that, I said

we're going to refer back to these Ahādīth frequently, and we did. Also, when I reached the part where Maymūnah said,

ثم تنحى عن مقامه ذلك فغسل رجليه

In Sahīh Al-Bukhāri and Muslim – after he did the Ghusl, Maymūnah رضي الله عنها said, the Messenger moved aside from that place and then washed his feet — I said we'll explain that. The author's statement is his interpretation of that statement in Hadīth Maymunah رضي الله عنها. But it's part of a much more complex dispute on this matter, which is when is it the Sunnah to wash the feet? Should one do the limbs of Wudhū' then wash the feet with that? Or delay the washing of the feet, do the limbs of Wudhū', and then delay the washing of the feet until after the Ghusl? Or [during] both times?

- The Hanafiyyah, Mālikiyyah, Shāfi'īyyah, and Imām Ahmad said you do the Wudhū' for Sunnah of Ghusl, as we said, but you leave out the feet and wash them after the Ghusl is over.

- The second opinion is you wash the feet with the Wudhū', [which is] Mālikiyyah and Shāfi'īyyah, in another opinion of theirs.

- The third opinion is an opinion of the Hanābilah, to wash them with Wudhū' and then repeat washing them after the Ghusl, meaning you do them twice.

- In Kitāb Al-Furū' li Ibn Muflih, he mentioned the opinion that if the place is not clean, it's like muddy or dirty, then one should wash them after the Ghusl. If it's a clean area, then you just wash them within the Wudhū' before the Ghusl, and

this is what the author رحمه الله تعالى chose. Our author chose it, because he said, "Washing the two feet in another place if the place is not tiled." وغسل قدميه في غير موضعه إذا لم يكن مبلطا.

- The fifth opinion is that it's all the same. Washing the feet during Wudhū' before the Ghusl, or delaying them until after, is the same. And that was one of the opinions of the Hanābilah.

Let's mention some proof and figure out what the correct opinion is. The general proof for delaying the Ghusl is:

ثم غسل سائر جسده ثم تنحى عن مقامه ذلك فغسل رجليه

The Hadīth that I mentioned. After the Messenger (ﷺ) performed Ghusl, Hadīth Maymūnah, she said the Messenger (ﷺ) moved aside from that place and then he washed his feet.

The proof for the fifth opinion, that delaying washing the feet until after the Ghusl or washing the feet within Wudhū' is all the same, they said that Hadīth Ā'ishah states that the Messenger (ﷺ) performed Wudhū', and then did Ghusl, and there's no mention of delay of washing the feet in it. Hadīth Maymūnah رضي الله عنها states that the Messenger (ﷺ) moved from that place to another place and washed his feet after the Ghusl. So, the opinion says it's two different Ghusls to show that you can do whatever you wish. They said Hadīth Ā'ishah, which doesn't specify he delayed washing the feet,

and Hadīth Maymūnah, that he delayed washing the feet, are two different Ghusls. You choose whatever you want, whatever method you want.

The proof for the fourth opinion said that it depends on if it's a clear and clean area or if it's a dirty area — and it's what the author of the book chose — they took Hadīth Maymūnah رضي الله عنها to being that the ground was muddy or dirty, and if he didn't wash his feet somewhere else, it would have mud on them. And Hadīth Ā'ishah, they said, is when it's not muddy. An-Nawawi said, "The Messenger (ﷺ) repeated washing the feet after he did the Wudhū' to remove anything (any dirt) on it, not [for] anything pertaining to Janābah.

The third opinion is one of the opinions of the Hanābilah, to wash the feet in Wudhū', and then repeat washing them after the Ghusl. Their proof is Hadīth Ā'ishah in Sahīh Muslim that the Messenger (ﷺ) made Wudhū' and it specifically says وضوءه للصلاة (the Wudhū' of the Salāh), then he did Ghusl, then he washed the feet. They said, if he did Wudhū' of the Salāh as it specifies, that means it's a full complete Wudhū' and that includes the feet. Then at the end it says:

ثم أفاض على سائر جسده. ثم غسل رجليه

It means that he washed his feet again. Some Ulamā' spoke about that addition in that Hadīth. They said that the addition about the feet, at the very very end, is weak.

Ar-Rājih

The Rājih is that we got to keep in mind that this entire Wudhū' in Ghusl is Sunnah. So it doesn't affect the Ghusl's validity. But as Tulāb 'Ilm, we love RasūlAllāh (ﷺ) and we want to learn every detail about the Rasūl (ﷺ), and more so, apply it, because of our deep love in imitating him. Also, we see how Ulamā' analyze and dispute, and rebuttal each other, and how each has a various understanding of the same proof.

So, what's the Rājih? I'll just give you what Imām An-Nawawi mentioned, because it was very good and summarized. He said, "Based on the Ahādīth of Ā'ishah and Maymūnah, the Shāfi'īyyah have two opinions." He said the weaker opinion within the Shāfi'ī Madhhab is making Wudhū', but delaying washing the feet until after the Ghusl. According to that weaker opinion, he said, they take the Ahādīth of Ā'ishah رضي الله عنها and most of the narrations of Maymūnah رضي الله عنها, where it says the Messenger (ﷺ) made Wudhū', to mean most of the limbs of Wudhū' except the feet, to coincide with the Hadīth Maymūnah in Bukhāri that specified clearly that he delayed washing his feet until after Ghusl. He said, "The stronger opinion in the Madhhab of Ash-Shāfi'īyyah is making full Wudhū' prior to Ghusl, including washing the feet." An-Nawawi said, according to that opinion making Wudhū' prior to the Ghusl including the feet, it's proof is the popular narrations of Aisha رضي الله عنها and Maymūnah رضي الله عنها, all together, in making a full Wudhū' including the feet. A full Wudhū' of Salah, meaning a complete full Wudhū' including the feet. Nawawi said, "This is the majority of what the Messenger (ﷺ) did and that was his trend."

But An-Nawawi now still has to explain how the Hadīth that states that Messenger (ﷺ) walked away and washed his feet after Ghusl fits in. He has to explain

that. So he said, "The Messenger (ﷺ) used to repeat washing the feet after Ghusl to clean it from mud, not anything related to Janābah." So, according to that, the feet would be washed twice. The second washing of the feet has nothing to do with Janābah. It's just to wash any mud or dirt or sand off. And that's why our author رحمه الله تعالى said "Washing the two feet in another place, if it's not tiled or paved." وغسل قدميه في غير موضعه إذا لم يكن مبلطا.

We may have to go over this again if you didn't understand it. Maybe next week insha'Allah. JazākumAllāhu Khayra.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم